

The Pilgrimage to Paradise. 4407 f 6

Compiled for the direction, com-
fort, and resolution of Gods poore distressed
children, in passing through this
irksome wildernesse of
temptation and tryall.

By Leonard Wright.

Acts. 14. 22.

Through much tribulation must wee enter into the
kingdome of God.

Matth. 7. 14.

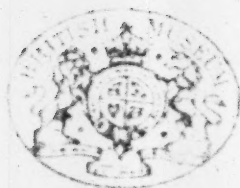
Straight is the gate, and narrowe is the way that
leadeth vnto life, and fewe there be that finde it.

Seene and allowed.



L O N D O N

Printed by Iohn Wolfe, and are to be sold e at
his shoppe against the broad South doore
of Paules. 1591.



To the right Honourable

and my very good Lord, Ihon, Lord

Saint-Ihon, Baron of Bletso: L. Wright wisheth
increase of honour and temporall prosperitie: and
after death, to ioy with Christ in eternal felicitie.



HE Patriarkes in olde time Genes. 47
cōplained (right Honorable) Iob 14.
that the dayes of their pilgri- 2. Tim. 3. 1
mage were short & tedious:
but we may truly say, that the
days of our crooked age are most wretched
and dangerous. Whē Satan (whose wrath Apoc. 12. 12
being great because he knoweth his time
but short) is transformed into an Angel of Ephes. 5. 16
of light: and his peeuissh Ministers fashio- 2. Cor. 11. 13
ned like to the Apostles of Christ, hauyng 14.
their heads so fraught with nouelties, their
harts so ful of hypocrisie, and their tooongs
so smooth, eloquent and plausible: as by
the persuadable words of mans wisdome,
they are able to deceiue (if it were possi- Mat. 24. 24
ble) euen the very elect. They fil our eares
with vaine iangling, striuing and conten-
ding about Church-plots and principles
of doctrine (euer learning, and neuer able 2. Tim. 5. 7

to come to the trueth) as though Religion consisted onely in speculation, wythout action, hearing, wvithout doing, or knowledge, without execution. To the great discouraging and amazing of many a simple soule. Who though in zeale of conscience very careful to please God, and feareful to offend him: yet by reason of ignorance vnable to discerne medicine from poison, or Religion from Superstition. For whose comfort and directiō in the way of truth, godlinesse and vertue, I haue penned this litle volume. Which, as a true testimony of a thankfull minde, for those fauourable courtesies your Lordship hath vouchsafed to shew me, I haue presumed to dedicate vnto your Honor: in hope, that in passing vnder your good name, the people shal the rather be moued to take the same in good part, and apply it to their profit. Humbly beseeching you to pardon my boldnesse, and accept it as willingly, as I offer it faithfully. And as duety bindes me, my dailie prayers to the Almightye for your Honour shal not cease during life.



The Author to the Reader.



*I*s a true saying (gentle Reader) man doth purpose, but God doth dispose. For I had no sooner determined in discharge of my dutie to frame this litle volume: but that vpon speciall occasion offered by some of Satans broode (who vnder an hipocriticall shew of Religion, sought to corrupt the pure doctrine of the Gospell, deface the ministerie, and subuert the state of Ecclesiasticall gouernement:) I was moued in zeale of conscience to stay my former pretence. And rather (as time then required) to apply my indenours to the preuenting of eminent daungers: as in my late published labour intituled, A Sommons for sleepers: A Patterne for Pastors: A Display of dutie: and The Hunting of Anti-christ: with A friendly admonition to Martin Marprelate, and his Mates, may plainly appeare. Tending chiefly to awake and stirre vp to repentance and amendment of life, such wicked and notorious offenders as are most grievous to the Church, and noysome

To the Reader.

to the common wealth. And to put all states and degrees of people in minde of their office and dutie to God, their Prince and countrie. And now to proceede as one alwayes willing and desirous what in me lyeth, to further the glorie of God, and profite his children: I haue at length finished this my first pretended worke: as a meane to incourage, strengthen & direct in the right path to eternal felicity, such weary wādring Pilgrims: as yet are weake in faith, doubtfull in conscience, or distressed in minde. Crauing thus much at thy handes (courteous Reader) that if it shall please the Lorde in mercie so effectually to blesse and fructifie these my simple trauailes, as by the helpe and meanes thereof, thou shalt conceiue in thy soule that spirituall comfort and heauenly consolation, which in heart I wish thee: then yeelde dutifull thanks to the highest, and charitably pray for me.

valē in Christo. L. Wright.



THE PILGRIMAGE to Paradise.

Chapter 1.

He that in Paradise wil taste the fruites of Diuinity,
must first learne to know himselfe in the schole of
humility.



Humility is a vertus spring-
ging from the feare of God:
the mother of meekenesse:
and sister of deuotio: with-
out which no man can at-
taine to the knowledge and
feeling of his owne misery
in Adam: felicity in Christ.

A Birde, except her winges be mooued down-
wards, can not flye vp to the top of an hill: nor
man, except the affections of his hart be hum-
bled downwards: mount vp to the toppe of
diuine vnderstanding. And therefore that god-
ly father S. Augustine, compareth heauen vnto
a faire stately Pallace, with a litle doze: where,
at no man can enter, except he stoupe very low.

Augustin
de ciuitate
Dei.

As who should say, God reiecteth the proude, and giueth grace to the humble and lowlye.

Psal. 51.

The true wisdom of a Christian Pilgram, consisteth especialy, in the knowledge of his owne imperfections. Then are we said to bee righteous (saith Ierom) when we acknowledge our selues to be wicked transgressors. We hath much profited in this life (saith S. Augustin) that hath learned how farre he is from perfection of righteousness. For the lesse opinion a man hath of himselfe: the more trust he hath in God. And the more he feeleth in his conscience, the horroz of hell: the nearer he is to the ioyes of Heauen.

Ierom in
his first B.
against Pe-
lagius.
Augustin.

1 Tim. 1. 15

Those that
feel not the
horroz of
hell, passe
little for the
ioyes of
heauen.

Psal. 51. 17

Luk. 18.

Luke. 5. 32.

19, 10.

15 23. 24

None so neare, as the humble penitent, whose hart is most deeply wounded with the grieuousnes of sinnes: nor none so farre from true religion, as he who thinketh himselfe most perfect and very religious.

The ioyes of Paradise are prepared, not for proud presumptuous Pharisees, who seeme in their owne Eyes, most iust, pure, and perfect: but poore humble Publicans, that iustly condemne themselves, as most vile, miserable and wretched. The Sunne of man came not to call the righteous: but sinners to repentance. To seeke by none, but those that do acknowledge themselves to bee lost. To comfort and to raise by none with his Gospel: but those which bee discomforted, and cast downe by the law. Not to annoint and heale none with his oyle of glad,

gladnes, but such broken and contrit partes, as Esai. 61.
(for grieve of synnes) are sicke and mourne in
syon.

Chapter I I.

Of the lothsome deformity of nature through A-
dams fall.



Naturall man consisteth of as Adam
three partes The spirit, or in Parad.
immortall soule, endued with 1. Th. 5. 23.
reason, will, and diuine under- 1 Cor. 2. 11.
standing. The naturall af-
fectiōs, or powers of the soule:
as indifferent spurres to pro-
uoke, stirre vp, and pricke forward vnto vertue, Ro. 8. 5. 13.



or vice: and the terrestriall body, wherein Sa- Ro. 7. 23.
tan (by tempting of Adam) hath written the law 1. Pet. 2. 11.
of sinne. Gala. 5. 17.

All which parts of man (at the fyrst) were in such perfect order and concord, framed together: as nether the immortall spirit did conceaue any thing: the naturall powers of the soule desyre any thing: nor the terrestriall body, execute any thing, contrary to the wil of God. All creatures vnder heauen, being obedient to the body of man: as the subiects to the Prince. The naturall body, obedient to the reasonable soule: as the seruant to the maister. And the reasonable soule, with his affections, obedient to God the Creator: as the child to the father: till that cursed serpent our mortall enemye, found means to set them at variance, and discord. Synce which time, the nature of man became so fraill and weake: the occasions vnto euill, so many: and the illusion of Satan, so prompt, and ready: that except, Gods special grace preuent him: he is apt and prone vpon euery light occasion, to peeld vnto sinne, and wickednes. Being more easily brought to conceaue an error, by one little word: then the truth by a long tale. And sooner seduced to consent vnto vice, by one small example: then conuerted vnto vertue, by many vehement perswasions.

Mat. 26. 41.

1 Pet. 5. 8.

Ro. 11. 17. 24.

And as the Jewish Church was likened vnto a garden Olive tree: whose branches in time, growing baren: were cutt off, as vnprofitable. And the gentles though by nature wild olives: yet being grafted in the same, were by grace, made

made fruitfull. So is every naturall man very aptly compared vnto a wild & bitter crab-tree. And as Abraham was remoued from the forest of Babilonia: and replanted in the fruitfull garden of Canaan. Moses from the wood of Pharaos court: to the fieldes of Arabian hils. And the Israelites from their hellish bondage in Egypt, through the red sea: to the flourishing land of promise: So must every childe of Adam, be remoued from the wild Wood of nature: And (by baptism) replanted in the fruitfull orchard of grace: regrafted with the sweete Garden trunke of true christian doctrine: and (with the pruning knife of ecclesiasticall discipline) haue thei superfluous branchs of sinne and wickednes, daily censed and cut away: or they cannot bring forth true spirituall fruits, acceptable vnto Gods diuine tast.

Gen. 11.

Exod. 2.

Exod. 12.
Psal. 80. 8.1. Cor. 10. 8
Rom. 7. 5. 6
Mat. 15. 13.
Colo. 2. 12.
Roun. 10. 14
Titus 2. 15.1. Cor. 2. 14
Ioh. 15. 1. 2
Math. 3. 10.

Chapter 3.

Of the miserie of Adams brats, and vanitie of the world.



As much as (of all other vices) that olde rooted infection of pride, vaine glorie, and presumption, is most vniuersallie grafted in man: there is nothing more necessarie or profitable to suppress and subdue his haughty affecti-

Eccle. 7.

ons, then continuall remembrance what he is :
from whence he came : and whether hee shall .
That in calling to minde , his base mettall : his
wretched condition : and mortall generation :
he may the rather be moued, more humblie, and
lowlye, to conceiue and esteeme of himselfe.

The mis-
ery of mor-
tality.

Gen. 3.

Iob. 10. 30.

Chrysost.

What is man ? telluris inutile pondus : an vn-
profitable lump of earth : like as one might saie
to a peece of yle : thou wast water : thou art wa-
ter : and to water thou shalt turne againe. So
man was earth : he is earth : and to earth hee
shall turne againe. Thou hast fashioned mee of
mould and earth (saith Iob :) and I am become
like dust and ashes. Oh homo (saith Chryso-
stome) si consideras, quid per os, quid per nares, quid
per ceteros meatus egrediatur, nunquam vilius ster-
quilium inuenisti.

What is man ? His matter is base, slime, and
clay : his nature weake, and feeble : his birth
paine, and sorow : his life vaine, and miserable :
his state sliperie, & vncertaine : his tyme short,
and tedious : his sinnes horrible, and filthie : and
his ende, greenous and lothsome.

He is borne
in teares,
groweth
vp in sighs,
liueth in
paine, and
dyeth in
griefe.

What is man ? A mirror of miserie : a play of
fortune : and a prey of death. He is borne weeping
and wailing, to shew his wretchednes : he liueth
laughing and toying, to leuoraie his folly : and
dieeth sighing, and sobbing, to declare his weake
infirmitie.

What is man ? Appulius a Philosopher, and
scholler :

scholler to Plato: describeth him in this wise. **He** (saith he:) are liuing creatures, dwelling vpon the earth: hauing soules immortal: brutish seruile bodie, subject to death: light careful minds apt to errour: vaine in labours: diuers in conditions: long or they bee wise: their time but short: and during life neuer content.

What is the state of man: **Saint Bernard** describeth it in this maner. There commeth before the eyes (saith he) a man, poore, naked, and miserable: mourning that he is a man: blushing that he is naked: weeping for that he is a wretch replenished with miserie and fearefull for that his time is but short. A great part of his life passeth away in doing that is euill: a greater part in doing nothing: and the greatest part, in doing thinges to small purpose.

And as the life of man is vaine, transitorie, and miserable: euen so is the world: with all thinges else, wherein humane nature taketh pleasure and delight: as health, wealth, hono^r, wisdom, strength, beautie, or whatsoeuer.

*Psal. 39. 6.
Preach. 2.*

What is the world: A baile of miserie: A steeke of sinne: a mould of mischief: a den of theenes: a court of **Satan**: a purgatorie of paine: a mother to the wicked: and a stepdame to the good. Where the proud and bitious are daily advanced without desert: and the humble and vertuous oppressed without cause: the wellwarde and seditious befrended, and the quiet and obe-

Dient molested: the ignorant and foolish permitted to speake: and the wise and discretely put to silence: crafty Dissemblers extolled: and simple innocents despised.

What is the world: A second hell: full of ambitious desires: courtuous conceales: careful studies: wicked wills: and diu: lish intents. A cruell serpent that biteth vs with her teeth: scratcheth vs with her nailes: and swelleth vs with her poison. Much like the deceitful Laban, who made poore Iacob serue seauen yeares for faire Rachell: and in the ende, Deceiued him with foule Lea. Euen so the world promiseth health, wealth, and long life: and in the ende, Deceiueth vs with pouertie, sickness, and Death.

What is the world: Her mirth is but sorrow: her pleasure, but paine: her wisdom but foolishness: and her wealth but misery. Where nothing is to be looked for, but euen a rancke of troubles, one following in anothers necke. A great trauell is created for all men, (saith Iesus Sirach) and a heauie yoke vpon all mens children. Some so p: nched with pouerty & oppressed with miserie: Some tossed and turntoiled with strife, and contention: some tormented with sickness, sores, and contagious diseases: that if an olde man shoulde set forth the tragidie of his life, from the daie of his birth, till his departure to the graue: a man would wonder that the bodie could suffer, and the hart could beare, so painefull

Eccles. 40.

As yeares
diminish, so
troubles
increase.

full, and dolorus a pilgrimage.

All the godly from the beginning have tasted the troubles of their time. Adam felt his part of miserie: when his children did one kill an other, and saw the fall of his posterity, 900. yeares. Abraham felt his part of miserie: when at Gods commaundement he wandred into a straunge

Gen. 12.

countrie, and suffered great troubles. Iob felt his part of miserie: when hee sawe the spoyle and hauocke of all his goods: the distuction of his children: and his owne bodie (from toppe to toe) tormented with botches and sores: having nothing remaining but his wicked wife: who seemed to be left of the Deuill: not to comfort,

but bere and tempt him, to blasphemie God. Ioseph felt his part of miserie: when he was solde

Gen. 38.

of his brother, and impsoned without cause. Noah felt his part of miserie: being grievously mocked and persecuted of the wicked. Dooze

Luk. 16.

Lazarus was both sicke, and hungry and thirsty. Father Iacob complayned that his daies were fewe and euill. Dauid said hee was a womne,

and no man. Solomon was weary of his life: because all that euer he saw vnder the Sunne: was nothing but vanitie, miserie, and vexation of minde. Father Ierom complayned, that Satan sought to ouerthrowe him: and that his weake fleshe was readie to consent. The Pros

Ier. 15. 20.

phet Jeremy cursed the daye of his birth. Ionas said, it was better for him to die, then liue.

C

Cri-

Preach. 7.

Chrisostome called the daies of his life, the daies of his sorrowe. Naziensen wept that his mother had brought him forth, to see such miserable daies. Such trauell hath God giuen vnto men vnder the sunne, to be exercised therein.

Chapter IIII.

Of the breuitie of mans life, and certaintie of Death.



As as the daies of this our painefull pilgrimage, are dayne, and miserable: so are they short and tedious. The one foote no sooner on the ground: but the other readie to slip into the graue.

Job. 14.

Job. 9.

Psal. 90.

Man that is borne of woman (saith Job) hath but a short time to liue, and is full of miserie. He springeth as a flower: fadeth like a shadowe: and neuer continueth in one state. My daies (saith he) are more swifte then a runner. We bring our yeares to a ende (saith Dauid) as it were a tale that is tolde. We are dying continually all our life long: every yeare, day, and houre. Our infancie lasteth a small while, and dyeth. Our youth flourisheth a time, and vanisheth. Our manhood a time, and departeth. Our age a time, and by and by it is gone. The daies of our life (saith the Psalmist) are threescore

score yeares and teune : and though men bee so strong, that they rubbe out till foure score : yet is their strength then but labour, and sorrow : so soone passeth it away, and we are gone. The life of man is aptly compared to a vapour : to the trace of a cloude : to a shippe passing ouer the waues of the sea, tossed and beaten with tempest : to a birde that flyeth in the aire : or a chaff that is shot at a marke, and neuer staileth till it light vpon the ground. Euen so, man, as soone as he is borne, beginneth immediately, to draw to his ende.

VVII.

Upon this
condition
we came into
the world
to leave it
again.

The godly Patriarkes who liued in the first age of the world, saw many yeares : yet at last they dyed. Death was alwaies the ende of their long. Adam liued 930 yeares : Seath 912 : Enoch, 905 : Kenan 910 : Mahelaell, 895 : Jared, 962 : Mathusala, 969 : Lamech, 777 : Noah, 950 : and they died saith the text. Abraham, the father of the faithfull : Dauid, a man according to Gods owne hart : Iohn Baptist, of whom our Sauiour Christ said, there hath not risen a greater amongst the children of women : yet they dyed. All the Prophets, Apostles, and godly martires, were greatly in Gods fauour : yet they died. Rich and poore, wise men and fooles : learned and ignorant : godly and vngodly : all must follow the dance of death. Many are gone before : the rest must followe after : when God doth call nature must obey. wise Salomon, rich

Iob, strong Sampson, and faire Absolon, haue trode the path of all flesh. Great Alexander Conquered the whole world: yet could hee finde no weapon to conquer death. The stiffest Steele yeeldeth to the hammer: the strongest oake to the axe: and the stoutest heart vnto nature. And therefore, king Phillip of Macedonia wallowing in worldly wealth, and prosperity: commaunded his chamberlaine, euery daye at his vp rising: sadly to repeate vnto him these wordes. Remember king Phillip, and forget not, that thou art a man, subiect to mortality. All flesh is grasse: and euerye man, the flower of the grasse: the grasse shall be withered, and the flower shall fall away.

And as death is a thing of all other most certaine and sure: so is the time of death most vncertaine and doubtfull. The Lord in his word hath reuealed vnto man, many notable lessons, touching the knowledg of his will: yet not the day of death: because he would haue vs liue so, as euery day might be the day of death. Knowing that as the course of this life, is the way vnto death: so is death the gate to eternal life. And therefore, as at night, we do willingly put of our garments: in hope the next morning to put them on againe: so ought wee willingly to put of these our mortall bodies: assuring our selues that after we haue slept a while in the dust: to receiue them againe in mortall.

Preach. 9. 83

We that
will liue,
must learne
to die.

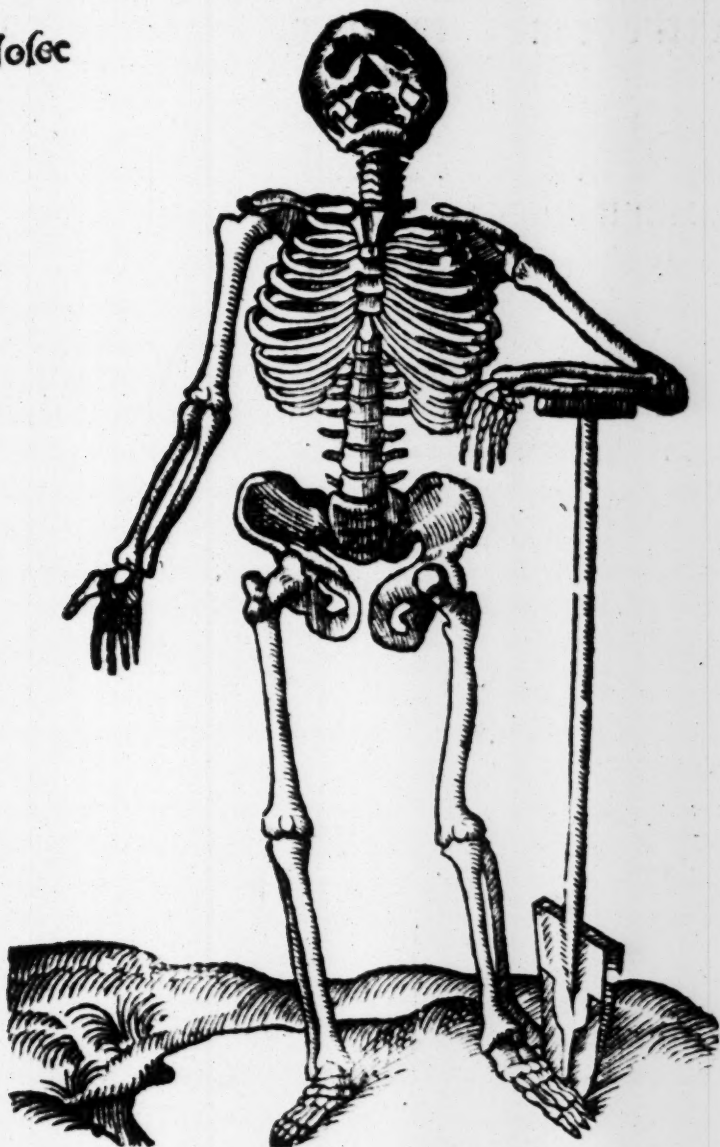
The Pilgrimage to Paradise.

13

O homo

Nosce

Teipsua



Behold
thy selfe by
me, such
one was I
as thou, &
thou in
time shalt
be even
dust as I
am now.

C 3

The

1 Cor. 15.

Iohn 12.24

Plinie.

Lactantius.

The wheate and other seede, though it dye and rot in the ground: yet springeth by more beautiful then before. It is written how certain Summer birds lye dead all winter, and reuiue in the spring. The Phoenix being burnt vnto ashes, yet of the same ashes is bred to liue againe.

So though our bodies layd shall be,
to rot in lothsome graue:
Yet afterwards in glorious state,
more bewty they shall haue:
When death hath held them downe awhile.
Anon they shall arise,
Eternally in toy to liue
With Christ about the skyes.

Chapter V.

The passage to Paradise is aptly compared to a warfare.



Lato calleth a Philosophers life, a meditation of death. But it may truly be said, that the whole race of a Christian mans life: is nothing else, but a continuall warfare. For as the Israelites by bodily resistance, did assaile, fyght against, and ouercome seuen Nations, before they could obtaine a temporall inheritance, in the land of Canaan: so must Gods childe, by spiritua'l resistance, assaile, fight against, and ouercome their leuod

Beginning
and ending
in the hart.

Deut. 7.1.

lethw luffes, wicked, appetits, and fleshy affecti-
 ons, with the hole host of vices: enemies most
 odious to God, and dangerous to man: before
 they can come to enjoy their eternall inheritance
 in the kingdome of heauen.

1 Pet. 2. 11

James 4. 1.

The more
 contrary
 man is to
 himself, the
 more agree-
 able to the
 will of
 God.



The chiefe Captaine generall in this continuall conflict, is the mighty Lion of the tribe of Juda: the prince of peace: the conqueror of death, hell, and sinne: the great Judge of the world, and bishop of our soules: which is Christ himselfe.

The grande Captaine of our ennemyes part : is
 the great red Dragon : the old crafty serpent :
 the Deceauer of the world : accuser of his brethren :
 and gouernoz of Darknes : which is Satan
 himselſe . Mighty in power : Subtil in pollicy : &
 skilfull in war . Apt and ready (what in him ly-
 eth) to hinder the glory of God, and ſaluation of
 man. Who (like a ramping and rozing Lyon, ſee-
 king continually whom he may deuoure) know-
 eth how to vſe both riches and pouerty, proſper-
 ity and aduerſity health and ſickneſſe : ſtrength
 and weakenes, beuty and deformity, as inſtru-
 ments and weapons, to ſerue his purpoſe. He
 tempted Adam, to eate the forbbiden fruit : Aaron,
 to make the golde Calfe : Dauid, to commit adul-
 try and murther : Iudas, to betray Chriſt : & Pe-
 ter, to forſweare him.

He is the prince of this world : hauing all thoſe
 which are without or againſt Chriſt : either by
 ignorance, not knowing him : or by heatheniſh
 life, not following him : or by violence reſiſting
 him : at his backe, to take part againſt vs, with
 tooth and naile.

The Lieutenants of the field : are fleſhly ſenſu-
 ality, againſt ſpirituall reaſon.

The Sargeants of the band : the curſed children
 of Darknes, againſt the faithfull children of light.

The common ſouldiers : the law of our mem-
 bers, againſt the law of our mind : the effectes
 of the fleſh, againſt the fruites of the ſpirit :
 oppoſition

1 Pct. 5.8.

Ephc. 6.12.

oppression and wrong, against right and iustice:
 subtil craft, and deceit, against true simple mean- Gala. 5.
 ing: pride and presumption, against humility
 and lowliness: and all other vice against ver-
 tue.

Chapter V I.

The armour and weapons of a Christian Soldi-
 our.



Now forasmuch as our enemies,
 the children of the world: are
 more subtil, craftie, and poli-
 ticke in their generation, then
 the children of God: able to de- Mat. 24. 24.
 ceive (if it were possible) even
 the very elect. Satan can transfo:me himselve
 into an Angell of light. Pharaos sorserers could Exod. 7.
 work maruelous strange wonders: turne a rod
 to a Serpent: water into bloud: and make quick
 frogs. It is written that Simon Magus, could
 by sorserye flye in the aire: turne stones into
 bread: make quicke Serpents of brasse: sickes
 to reave corne without hands: Images of stone
 to laugh: and Dogges to sing.

And being so many in number, as which way
 soeuer we turne, be sure to haue one enemie or
 other to incounter with vs. At our right hand,
 the world, the flesh, and the deuill watcheth to

D

in

intice vs to our vtter destruction. At our left hand, aduersitie, pouertie and affliction of bodie is readie to cast vs Downe, into the Dungeon of Dispaire. Behinde vs, our sinnes are at hand, to betray vs. Within vs, our owne conscience, belaieth to accuse vs. Before vs, are Gods iudgements read. e to condemne vs: and hell mouth open to deuour vs.

And seeing also that the soldiours of Satan, are so mightie in force, and strongly armed against vs: hauing on the brest plate of iniury: the girdle of fallshood: the shoes of discord: the sheeld of insiditit: the helmet of mistrust: the pearcing dartes of crueltie: the cannon shotte of spitefull reproches: the arrowes of lying flanders: and the sworde of the flesh, which is the doctrine of man: seeking continually to tempt, peruert, and vtterly confound vs.

To resist their tyranny therefore, it standeth vs in hand to be also well and strongly armed, with the brestplate of equitie: the shielde of vndoubted faith in Christ: the helmet of assured hope: the shoes of knowledge, and peace in the holy Ghost: the girdle of truth, well buckled with patience, and constancie: the cannon shotte of deepe sighes proceeding from a true penitent heart: the arrowes of bitter teares, brought forth by remorse of conscience: the pearcing dartes of humble fasting: deuout praying, charitable giuing, and vertuous liuing: and the
two

Ephc. 6.

ira dei.

two edged sworde of the eternall word of God: which is liuely in operation, & entreth through euen to the diuiding of the soule, and the spirite: and the ioyntes, and the marow. Mighty and strong to cast downe holdes, and ouerthrow the imaginations of euerye thing that exalteth it selfe against the knowledge of God: and bring into captiuitie euery thought to the obedience of Christ.

In which spirituall conflict, are three kinds of soldiours. Some painefull warriours: placed for a time, to be tryed in this irkesome vale of miserie, on earth. Some triumphat conquerours: for whom is appointed a crowne of victorie, in the glorious kingdome of heauen. And some cowardly fugitiues: for who are reserued most greuous torments, in the lothsome prison of hell. For as that professed soldiour, which in time of battaile doth flye the field: and suffer his captaine amongst his enimies, to be buffeted, and beaten downe: is but a dastardly coward, worthy of death: so that professed christian, which in time of persecution, and trouble, doth flye the spirituall combat, and suffer Christ his louing redeemer, amongst his enimies, to be buffeted, and beaten downe: is but a dastardly hypocrite, worthy of eternall torments.

For as much therefore, as he is now ready comming in maiestie, and honor to muster, reward, and crowne with glorie his conquering

Heb. 4. 12.

2. Cor. 10.

41. 5

Esay 24.

Math. 10.

28. 31.

Rom. 10.

9. 10.

Heb. 10. 37.

Math. 25. 3.

1. Cor. 16.
13.

Phil. 2. 12.

soldiours: and punish with severity, all cowardly fugitiues: whose signes and tokens (as messengers) being already come before: to shewe that himselfe is not farre behind. It standeth vs vpon, to keepe our battle ray orderly: fight valiantly: watch carefully: pray hartily: believe faithfully: hope assuredly: indure constantly: and march on charitably: to stand fast: perseuer, and quite our selues like men: the quarrell is Gods: the victorie ours: the ende, the saluation of our soules. Let vs keep a maine course: as it were betwixt Silla and Caribdes: presumption, and desperation: traueling our painefull pilgrimage in humble obedience, with feare and trembling: alwaies ready to do our best, and trusting in Christ to perfoyme the rest.

Chapter VII.

He that in Paradise will come to ioy with Christ, must trauell with patience vnder the crosse of Christ.

Deut. 29.

Act. 14. 22.



of tribulation.

As the Israelites could not come to the land of promise, but by long painefull trauell through the wilderness: no more can we come to the promised land of rest: but by long painefull trauel through the wilderness

The law of Adams children, is to liue in labour: and the curse of Eues brats to suffer affliction: yea all mankinde do feelee the biting of the serpent.

Our elders in times past, before they learned their A. B. C. (to put them in mind of their calling) began alwaies their fyrst lesson with Christs crosse. Who in building their churches, did imitat the fashion of Salomons temple: so as the bodies thereof, might seeme to represent the church militant: and the chancell, the church triumphant. And in the time of ignorance, was placed right ouer the doore betweene the, a Rood, or crosse of wood: to signify, that there is no way left vs to passe from the one to the other: but onely vnder the crosse of our louing Redeemer.

Though these & such other familiar examples may profitably be bled, to helpe the weake capacity of the simple: yet no man ought to ground his conscience vpon the inuention of man, which may erre: but the truth of God which can not decrease.

He that will tast of his glozy in heauen, must first be partaker of his cuppe vpon earth. Hee that after death will reioyce at his presence, must first in his life time mourne for his absence. Hee that will imbrace him in his diuine robes of honoz, must thinke no skorne of his earthly ragges of contempt. Whosoener is ashamed of his crosse in this life, he will bee ashamed of him in the life to come. Wee can not passe from ioy to ioy, but ether from earthly misery, to heauenly felicity: or else from earthly felicity, to infernall extremity. There is no other way left for the members, then to follow their

2 Tim. 2. 3.

Luk. 9. 26.

Hee that will be crowned, must not grudge to be crossed.

Luk. 14. 27.

Mat. 10. 24. head. The Disciple is not aboue his maister :
 25. no; the seruant aboue his Lord. Seeing the
 Luk. 7. 34. good man of the house hath beene called Belsa-
 bub, glutton, and a companion of the wicked :
 how can the seruants looke for better entertain-
 ment :

If the Prophets, Apostles, and godly Mar-
 tirs of the primitive Church, (who suffered so pa-
 tiently the persecutions and troubles of their
 time) might haue come to the ioyes of heauen,
 by living here at ease in sensual pleasure and se-
 curity : they were madde men so to dispise the
 world, and afflict their bodies as they did. E-
 say had his carcas cut a sunder with a woodden
 saw. Amos thrust into the temple with a naile.
 John Baptist, beheaded. Daniel condemned to
 be eaten of Lyons. The three Israelites, com-
 mitted to the flaming fyre. Ieremie and Steuen
 stoned to death. Paul, beheaded. Thomas (prea-
 ching the Gospell in India) slaine with a Dart.
 And Symon Zelots preaching in Bityany, was
 there crucified, &c.

But these valiant and victorious conque-
 rours, were well assured, that prosperity and
 aduersity, riches and pouerty, life and death, are
 all Gods giftes, to trye, the hartes of men.

That godly and valiant champion Ignatius,
 scholler to Iohn, and Bysshop of Antioch, be-
 ing condemned for the Gospell, to be torne and
 deuoured of wild beastes : hasty sodenly out in
 these

All that
 will liue
 godly in
 Christ Je-
 sus, must
 suffer per-
 secution.

2 Tim. 3. 12

James 1. 3 4

Ignatius
 an. dom. 80.

these words. So I may finde Christ (saith he) I passe neyther for beastes, teeth, fyre, Iebet, crasching my bones, renting my body, nor all the cruell tormentes, the Deuill and his instruments can inuent. . Who in the middest of his greuous panges, did valiantly comfort himselfe, saying: Iam iacipio esse discipulus Christi.

For as a Noble mans seruant is known by his maisters cognisance: so is a faithfull Christ: an by bearing his crosse with patience.

It is wrytten how a certaine Pagan on a time vsyng great iniury and outrage against a godly christ: an, asked him in great disdaine, what fruit or profyt he receiued by his Christ. Is not this a singuler profyte (quoth he) that for all the bitter tantes, cruell inurie, and greuous outrage against mee, yet I do patiently suffer, and willingly pardon thee without reuenge:

Let no mā count that a greuous misery, which Christ hath left as a badge of his blessing.

An example of patience.

Chapter VIII.

Of true repentance with her inseperable furniture.



Repentance is an inward sorrow, compunction, and mourning of the hart, and conscience for sinnes committed: and containeth thre partes. Contrition of heart, confession of mouth, and reformation of life.

Psal. 51. 17.
2 Cor. 7. 10

1 Iohn. 1. 8.
9. 10.
Math. 3. 8.

Lyke as a man feeling his body greuously infected

infected with sickness doth first acknowledge his disease: secondly, seeke to the Physician for remedie: and thirdly, being cured, is carefull to temper his diet, and keepe his body from surfeiting againe. So is it the manner and duty of euery christian Pilgram, feeling his soule surfeited with sinnes: first by earnest repentance to acknowledge his owne wickednes: secondly by humble, faithfull, and deuout prayer to seeke vnto Christ for pardon: and thirdly by restraining and subduing his fleshly appetites and vn-
ruly affections, to keepe himselfe from falling againe. And as when the aire is ouer cast with stormes, the Sunne darkened with tempest, the clouds torne with thunder, and the ground bedewed with raine, straight followeth calme and faire weather. So when a penitent christian, feeling his conscience burthened with sinnes, doth humbly bewaile and confesse his faultes: the teares (like drops of raine) trickling downe his cheekes, with groining, sighing and sobbing vnto God for mercy: at last, by earnest, faithfull, and deuout prayer, being easily entreated and wonne: straight followeth pardon in Christ, comfort of conscience, and quietnesse of mind.

Pfalm. 40.

4 Kings. 20

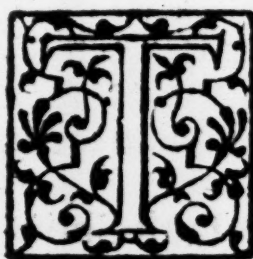
In this manner the Prophet Dauid, confessed his sinnes to be more in number, then the hairs of his head. Manasses bowing the knees of his hart vnto God, confessed his faultes to be more then the sandes of the Sea. Ezechias turned
his

his face to the wall, and mourned heauily. Mary Magdalyn fell downe behinde Iesus, and lamented pitifully. Peter remembering the wordes of Christ, after he had forsworne him, went out and wept bitterly. Which godly conuersion (for that it seemeth greuous and painfull to flesh and blond, so to resist and strue against the corruption of nature) is of some called penance. For Christ neuer assigned any other penance or satisfaction for synnes: but goe thy way and synne no more. Luk. 7. 38.
Mat. 26. 75.
Iohn. 8. 11.

Thus wheresoeuer true repentance with her inseperable furniture (as humble confession: faithfull prayer, and amendment of life) goeth before: the remission of sinnes (belonging only to penitent synners) do alwaies follow after. And wher acknowledging of sinnes leadeth not the way: there the gates of Gods mercy is alwayes shutte. Luk. 13. 3.

Chapter I X.

Of Confession of sinnes.



Here be foure manner of confessions allowed before God.

The first is publike: as when (for some notozious crime committed) the church is greuously offended: the guilty offender ought then to come forth in open assembly, and there with

2 Cor. 2. 3. 9

Ambrose in
his 2. B. of
repentance,
Chap. 10.

(with an unfained shew of repentance, and earnest desire of pardon) to make confession of his fault. Humble thy selfe (saith saint Ambrose) and intreat thy mother, the church of GOD to weepe for thee, and wash away thine offences with her teares.

James 5. 16.
Math 5. 23.
24.

August.

The second is, when one private person (by word or deede) hath done iniury, hurt, or wrong vnto an other: the party offender ought then in charitable maner to come vnto him, confesse his fault, desyre a brotherly reconcillatiō, and make satisfaction for the iniurie committed. Non remittitur peccatum (saith S. Augustine) nisi restitatur ablatum: that is to say, the fault is not pardoned, without restitution (ether in effect, or affect) to the party offended.

2. Tim. 3. 16
17.
2. Cor. 1. 4.

The third, when a man is distressed in mind, or troubled in conscience, he ought then to resort vnto his pastor, or else some other learned man, whose office and duty is by the word of God, to instruct his mind, resolute his conscience, & comfort his weaknesse.

Prou. 24.

Prou. 28.

The fourth is a daily opening of our hartes in secret before God. The iust man (saith Salomon) falleth seauen times, and riseth againe. Who so hideth his sinnes (saith he) shal not prosper: but he that confesseth and forsaketh them, shall haue mercie.

Chrysost. b.
pon the 50.
Psalm. he
saith. 2.

Confesse thy synnes in this life (saith Chrysostome) that thou maist haue rest in the life to come

come: not vnto the Priest, who is but thy selow
 seruant, but vnto God himselfe, who is able to
 heale them.

I sayd I will confesse my sinnes vnto the
 Lord (saith Dauid) and thou forganest the wicked-
 nesse of my fault. If wee acknowledge our
 sinnes (saith the Apostle) God is mercifull and
 fust to forgie vs our synnes, and cleanse vs from
 all vnrighteousnes.

Particular
 confession
 was first
 compelled
 by Pope
 Innocent.
 an. dom.
 1198.
 Psalm. 32.6
 1 Iohn 1.9.

Chapter X.

Of faith, hope, and charity.



Faith is a certainty of thinges, which are not seene: a sure per-
 swasion and steadfast consent of
 the hart and conscience: where-
 with man beleueth that, which
 his dull capacity ca not compre-
 hend: and is deuided into three kindes.

Hebru. 11.1

The first is called a dead or fruitlesse faith, re-
 ferred only to Deuils & reprobats: who though
 they beleue the story of the Bible, and all the
 articles of the common Creede, except remission
 of sinnes: yet remaine still in their damnable
 state.

Iames. 2. 19.

The second is to worke miracles: as with a
 certaine assured perswasion, to beleue that a
 thing shall come to passe: whereby the Apostles

Luk. 17.6.

Mark. 9.23.

11.23.

Acts 3.16.

1 Cor. 13. 9

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articles of the common Creede, except remission
of sinnes: yet remaine still in their damnable
state.

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certaine assured perswasion, to beleue that a
thing shall come to passe: whereby the Apostles

Luk. 17.6.

Mark. 9.23.

11.23.

As 3.16.

did cast out Devils and heale Diseases: Which
 kind, is common as well to the reprobate as to
 the elect. But the true, lively, and iustifying
 faith: whereby Gods wrath is pacified: our
 sinnes pardoned: our minds lightned: our hearts
 strengthened: our prayes heard: our requestes
 granted: and we adopted the children of God,
 members of Christ, and Temples of the holy
 ghost: without which it is not possible to please
 him: is a syngular gift of God, whereby his
 holy spirit (by the preaching of his word and sa-
 crament) doth seale and conforme in the hearts
 and conscience of his elect, a certaine assured
 trust: that onely by and through the conception,
 birth, merits, death, passion, resurrection, ascen-
 sion, & intercession of that pure innocent Lambe
 Christ Iesus: to haue free pardon & remission of
 synnes, both originall, and actuell, and raigne
 with him in glory for ever.

Hope is an assured, constant, and bnnuo-
 able expectation: which as an inseperable com-
 panion, doth stedfastly looke and long for the
 perfourmance of those things, which faith belie-
 ueth to be true: and is therefore called the bloud
 of faith, and anker of saluation.

Loue in generall, is a common effect of fauor
 and affection: and charity is loue, reduced in due
 order, the handmaid of faith, and mistres of all
 other vertues.

And as faith beleeueth the word, and hope
 wayteth

Mat. 7. 22.

23.

Math. 3. 17.

Acts 10. 43.

James 1. 6.

Ro. 8. 14. 15.

1 Cor. 6. 15.

19.

Hebru. 11. 6.

Math. 16. 17.

Ro. 10. 17.

Luk. 24. 45.

Ro. 10. 10. 1.

16.

which pro-
 seedeth ra-
 ther from
 the affecti-
 ons of the
 heart, then
 the under-
 standing of
 the braine.

John 3. 16.

Ro. 15. 4. 8.

24.

1 Thef. 5. 8.

Titus 2. 13.

Heb. 10. 23.

waiteth for the promised reward: so charity seeketh to helpe, comfort, and releue her neighbour. To profit and do good vnto all: and to hurt or hinder none. To loue all men in Christ, and for Christes sake: and to hate none but sin, and for sinnes sake.

Math. 7. 12.

1. Cor. 13.

4. 7.

Rom. 13. 10.

Math. 5. 44.

Ioh. 13. 35.

And as the spirite of life, descending from the head, disperseth into euery part of the bodie: so that if any member shal not be partaker thereof, it cannot liue, but perish terrestrially: even so the spirite of Christ, (being the head of his Church) so disperseth into euery member thereof, quickning, knitting, and ioyning them togeth: r, by the vertue of concord, loue, and charity: that if any part, or member shall bee separate, or cut from the same: it cannot liue but perish eternally.

Mat. 22. 32.

Ioh. 13. 35.

Chapter XI.

Of prayer and meditation.



Amongst the Iewes in olde time, those beastes onely, which chew the cudde, were counted cleane, and meete for the sustenance of man: so those men onely, which (by faithfull prayer, and meditation) chew the cudde of their minds: are counted righteous, and meete for the kingdome

Leu. 11.

Prayer must be grounded vpon faith, and faith vpon the word of God.

Dome of heauen.

Meditation is the keye of conscience, which openeth the closet of the heart: and the eye of the soule, whereby she seeth her whole estate, defect, and danger.

Colo. 4. 2.

Mar. 14. 38.

1. Tim. 2. 1.

Luk. 22.

40. 41.

Math. 7. 8.

Math. 6. 9.

Mat. 6. 30.

Act. 10. 43.

Iohn 6. 47.

Mark. 11. 34.

Ioh. 16. 23.

Prayer is an humble lifting vp of the minde vnto God: the fruits of repentance, and foode of faith: consisting of two partes: inuocation, and thanksgiuing. which Christ himselfe, hath not onely in mercy ordained, as the chiefest part of Diuinity: profitably appointed it, as the surest staffe for a christia pilgrim to stay vpon: straightly commaunded it, as the strongest defence for his poore distressed children to flye vnto: and by his owne example confirmed it, as the onely meane to obtaine all thinges meete for the vse and profite of man: but hath also prescribed, an ordinary rule, and firme (as it were his common store house of wealth and vertue) to direct our prayers according to his owne diuine wise- dome. wherein is contained all thinges necessary, both concerning his owne glory: the health of our soules: and preservation of our bodies. Adding therunto, a certaine assured promise, confirmed with an othe, and sealed with his owne blood: that whoso euer do faithfully be- leeue in him: put their trust in his mercy: and depend wholly vpon his prouidence: shall haue cleane remission of sinnes, and eternall life. And whatsoeuer they shall profitably aske in his name:

name: he will assuredly here them, and graunt their requestes. Call vpon me in the daye of trouble (saith the Lord:) and I will heare thee, and thou shalt praise me. This is the trust that we haue towarde him (saith the Euangelist) that if we aske any thing according to his will, he heareth vs. If you abide in me, and my wordes abide in you (saith our Saviour) aske what you will, and it shall be done vnto you. Whatsoever you shall aske in prayer, if you do beleue (saith he) you shall receiue it. The Lord is nigh vnto all that call vpon him (saith Dauid) Yea vnto all such as call vpon him faithfully. I will heare before you call, yea while you are but euen thinking to speake, saith the Lord.

Psal. 50.

1. Ioh. 5. 14.

Ioh. 15. 7.

Mat. 21. 22.

Psal. 145.

Esay 65.

As truly as hee heard Iobes prayer in the dunghill: Jeremy, in the clay pitte: Daniell in the Lyons Denne: the three children, in the flaming fire: Ionas in the whales belly: and Steuen vnder the stones: so truly will he heare the rest of his obedient children, that call faithfully vpon him in distresse, and mistrust him not. But hee that doubteth (saith the Apostle) is like a waue of the sea, tost with the wind, and carried with violence. Neither let that man thinke, that he shall receiue any thing of the Lord.

Iob. 42.

Lam. 3.

Daniel 6. 3.

Ionas 2.

Act. 7.

*All times,
in all places
and for all
persons.*

Iames 1. 6. 7

Some are not heard, because they pray with lippes onely, without the affections of the hart. Some: for vngreatfully abusing Gods benefites, as though got by their owne policie.

*Like a har-
per that
plaieyth one
tune and
singeth an
other.*

SOME in praying for superfluous, are iustlye denyed thing necessarye. You receiue not (saith the Apostle) because you aske not. And you aske and receiue not: because you aske amisse.

James 4.2.3

The matter in prayer lyeth not in much saying, but well saying. It is not in the number of words, or loudnesse of voyce: but the zealous affection of an humble penitent heart: and the seruent groning desire of a troubled spirit: that as most delicate musick, pearceth the heauens, and soundeth in Gods sacred eares: as daintie meate pleaseth his diuine tast: and as sweete incence, delighteth his heauenly smell.

Math. 6.6.7

Esa. 57.

Psal. 51.

1. King. 1.

Exod. 14.

When Anna (a figure of the Church) did pray in the Temple: her heart and lippes did moue: but her voyce was not heard: and yet God hard her. So was Moyses saide to be vehement in prayer, when he spak: not one word.

It is moreouer to be obserued: that our prayers for spirituall giftes, pertaining to the soule, ought alwaies to be absolute, without condition: as well assured of remission of sinnes, and eternall saluation in Christ, according to his promise. But for temporall thinges pertaining to the bodie: to be alwaies toynd with this condition: that if it shal please his fatherly goodnes, to graunt our petitions. Because wee are ignorant, what is most meete, and profitable for vs.

When it pleaseth the Lord to bestowe a benefit of his children: his custome is, first to stirre

bp

bp their mindes: moue their heartes: and open
 their lippes, humbly to pray vnto him. And then Phil. 2. 13.
 (as a louing father) so farre as shall further his
 owne glorie, and their saluation: to graunt their
 requestes. For whatsoeuer is contrarie, is vn-
 meet for him to giue: and hurtfull for vs to re-
 ceine.

And though our prayers be but weake, faint, for if God
 and full of wandring fantasies: yet in stirring shoulde
 vp our selues, what in vs lyeth: hee will no straightly
 doubt, put to his helping hand: sharpen our duli- measure
 nesses: strengthen our weakenes: pardon our in- mans im-
 perfections: and accept our obedience. But perfections
 contrariwise: as he is mercifull, so is he iust. As by the
 he is liberall, so is he wise. He appeared not vnto straight
 Moises, before he had runne out of Egypt, vnto rule of his
 the hilles of Madian. Neither will he endewe word, the
 the hartes of such, with his heavenly consolatio: most righ-
 as are yet possessed with worldly vanities. He teous man
 will not cast pearles before swine: nor the chil- vpou earth
 drens bread vnto dogges: Neither giue a tassel of shoulde not
 his treasure where there is no will to receiue it. be able to
 He will be found of those (saith the wise man) stand be-
 that tempt him not. fore him.
Mar. 9. 24.
Math. 7. 6.
15. 29.
VVild. 1.

Chapter. XII.

Of true abstinence or fasting.

Tob. 12. 9.
Psal. 35. 13.

Fasting serueth especiallpe to three endes. First, to mortify, and subdue the lustes of the flesh. Secondlpe, to stirre vp more seruent aptnesse, to meditation and prayer. And th. rdly, to be a testimony of our inward humilitie, and duectifull obedience to the will of God.

We ought to fast (saith S. Ambrose) to keepe our bodie from sursetting : and our soules from sinning.

The diseases of the minde (saith S. Ierom) are to be healed with praying : and the lustes of the body, with fasting. For euen as a wanton pampered horse, doth strue to cast his rider : so doth a wanton pampered bodie, by nature, resist against reason, and vertue. And as a fat foule with few fethers, is vnapt to flye in the aire : so our praies (as it were the wings of the soule) without abstinence of bodie: are vnapt to fly vn- to heauen.

Luk. 2. 37.

Mat. 17. 21.

The bodie of an obedient Christian, is the meetest temple whereto the holy Ghost deligh-
 teth to dwell. In humble penitent hart, the fit-
 test

1. Cor. 6. 19

Psal. 51. 17.

test altar, whereon the Lord taketh pleasure, to receive our offerings: and the mortifying of our flesh, the most acceptable sacrifice, to appease the honorable maiestie of our God.

Rom. 6. 12.
Colo. 3. 5. 6

Yet alwaies provided, that as he is well contented with the abstinence of the godly: so much more with the conuersion of a sinner. Hee is greatly moued with the prayers of the iust: but much more, with the restitution of the iniurious. He is greatly delighted with the patience of the sicke, but much more with the charitable hospitality of those that be whole.

James 1. 3. 4
James 2. 15

It is good to fast (saith S. Augustine) but better to giue almesse. When the lustes of the flesh are mortified: our wronged brother satisfied: and our needy neighbour releued: then God with our fast is well pleased.

Augustine
in his 64.
sermon of
time.

The sicke for lacke of stomach fast

the poore for want of meate,

The couetuous chuffe to spare his purse

the glutton more to eate.

The apish hypocrite for praise

a good man for his soules health alwaies.

abstinet:

Augustine
in his 41
sermon, in
the wilderness.

Ege
Ege
diu
gula
sim
vir

f 2

A

Abstinet eger egens diues gula simia virtus.

Chapter XIII.

A brieft summe of Christian religion.



Math. 2. 11.

1. Theſ. 3. 8

Heb. 13. 15

Act. 10. 4

Eph. 4. 24.

1. Theſ. 4. 3

Math. 7. 12

6. 31. 33.

Rom. 2. 13.

Mat. 7. 21.

Ioh. 13. 17.

Luk. 11. 28.

Christian
duetie con-
sisteth in
knowledge
of the truth
faith in
Christ, and
obedience to his will.

As the wise men of the East did offer vnto Christ their costlie presents of gold, frankensence, and mirre: so the most pretious thing that we can present vnto him, is the golde of faith, and sure hope: the frankensence of zeale, and true deuotion: and the mirre of vertue, & charitable liuing. To honoz him with due obedience: and depend wholly vpon his prouidence. Joyning alwaies practice with knowledg: Deedes, with wordes: keeping, with hearing: walking with talking: and expressing, with professing. Knowing that not the hearers of the word, but the Doers, shall be iustified. Not euery one that saith vnto me Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my father, which is in heauen. If you vnderstand these things (saith our Sauour) happy are you if you do them. Blessed are they that heare the word of God, and keepe it.

He that heareth the word willingly: vnderstandeth it rightly: belieueth it faithfully: learneth it perfectly: applyeth it profitably: and keepeth it diligently: shall ioyn with Christ assuredly. And

And this is religion, or godlines, the ground of conscience, and true deuotion.

The word of God propoundeth: repentance seeketh: prayer findeth: faith apprehendeth: hope assureth: and charity persourineth. And where faith neuer doubteth: nor hope neuer shrinketh: nor charity neuer ceaseth: there God neuer faileth. And this is the golden chaine of saluation: the true pilgrimage to Paradise, and right ladder to heauen. To know and beleue the truth, are two winges to flye vnto Ioy: and to resist vice, and practise vertue, two legges to walke to felicity,

Iohn heard a voice from heauen saying: blessed are the dead which die in the Lord: euen so sayth the spirit, that they rest from their labors, & their works follow them. And he that will die in the Lord, must be carefull to liue in the Lord. Apoc. 14. 13

It is an infallible rule, qualis vita, finis ita: to him that liueth vertuously, God doth alwayes giue grace to dye faithfully. A ioyful death followeth a charitable life: and a happy life insueth such a death. So as hee that liueth to dye well, shall surely die to liue better: whereas he that will not frame himselfe to honor and obey the giuer of his life: is vnworthy to haue or enjoy his life. And as God in olde tyme, was not contented to be serued with the blind, lame, and maimed of the flock: so he that carelessly imployeth the beuty and strength of his youth, in vice, Leuit. 21.

vanity, and seruice of the Denill: as though old rotten bones, and dyegs of age were good y^e nough to vse in the seruice of God: he seldome granteth either time to liue long, or grace to dye well. Such as liue like wolues, do often dye like swine. Commonly after a dissolute life without feare of death, followeth a Desperat Death, without hope of life. And it agreeth with all equity, right, and reason, that such as in lewd behauour haue passed their time: should by re-
gure of iustice receiue their end.

A wicked
life deser-
ueth a
shamefull
death.

Chapter XIII.

An exhortation to indure constant in time of try-
all.



It is required in a true chri-
stian Pilgram, to be wel and
strongly armed with patieⁿce,
and girt with constancy, to
abide firme and stable in the
time of temptation and tri-
all: so as nether prosperity,
nor aduersity, well, nor woe, life nor death, can
once moue, quaille, or Discourage him.

Worldly riches are subiect to many mishaps:
bodily strength is taken away by sicknes: and
by age that dayly creepes on, beuoty is soone
consumed: but a true constant mind, comforted
by

Ro. 8. 35. 38
39.

by Gods holy spirit: no chance or misfortune can alter or quall. Elias in the desert, Iohn Baptist in the wilderness, and Peeter in prison with the rest of the Apostles in time of their pilgrimage, had but simple clothing, but the loines of their minds were well & surely girt. Whose commendations of Christ himselfe are very great: yet not so much for leauing their parents, frendes, goods, and countrie to followe him: nether for their strait kinde of liuing, or valiant corage in preaching: as for that they continued constant to the end. You are they that haue byden with mee in my temptation (saith he) and I will giue you a kingdome: bee faithfull to the end, and I will giue you a crown of life. He that ouercometh, shall possesse all thinges, and I will be his God, and he shall be my sonne, and shall eate of the tree of life, which is in the midst of Paradise of God. But hee that taketh the Plough in hand, and lookech back, is vnnmeet for the kingdome of heauen. Not euery one that runneth: but he that commeth to the end of the gole, hath the garlande. Not euery one that worketh in the vineyard: but he that continueth until night, hath the penny. Not euery one that fighteth: but he that getteth the victorie, hath the crowne of triumph. Not euery one that beginneth wel, and doth good for a time: but hee that endureth to the end shall be saued.

When the Angell had wrestled all night with
Iacob

Luk. 22. 28.

29.

Apoc. 2. 10.

Apoc. 21. 7.

Apoc. 2. 7.

Luk. 9. 62.

Heb. 10. 38

1 Cor. 9.

24. 25.

Math. 20.

Mat. 10. 22

Gen. 32.

Iacob: at last because it drew neere day, desyred to depart: (no quoth Iacob) I will not let thee go before thou blesse me. Iacob by faith preuailed, and was therefore called Israel (that is to say) one that preuaileth with God: so all that will be taken at the last day for true christia Israelites: must by faithfull prayer, patience and constancy, preuaile with God.

To become a Citizen of heauen, is an office of great honoz: and no small matter to obtaine so high a calling. We may not thinke to haue that at the fyrst chop, which all the godly before vs haue obtained in long time: with great troubles, greuous crosses, and many tears. An Oke springeth by by litle and litle in great space of yeares: and cut doone againe by many small strokes. The soft Drops of water, by often falling, do pierce through the hardest stone. By continuall perswasion, the hardnes of mans hart is molified: and by continuall prayers our God is easily intreated. Without great labor and long sute, a worldly benefyte is not obtained at an earthly kings hands: so may we thinke our selues most happy and blessed: if (when we haue patiently waited in hope, with continuall praying and intrating all the dayes of our life) we may yet at length obtaine our long desired ioyes.

Luk, 10. 20.

Happy and blessed is hee whom the father of mercy endueth with his interior grace: so to worke

wozke, runne, and perseuer: as in the ende hee
may say with the Apostle: I haue fought a good
feght: and got the victorie. I haue finished my
course: and woon the prize. Christ is to me life:
and death to mee aduantage. To him with the
Father, and the holy Ghost, be all honor, glory,
and thanks for ever.

2. Tim. 4. 7.

Chapter X V.

A comfortable consolation to the faithfull troope
of Christian Pilgrams.



Ducke by thy hart, and reioice,
little pooze dispised flocke: for
the Lord hath heard the voice
of thy weeping: whose will and
pleasure is to giue thee a king-
dome.

Sach. 2. 8.
Psal. 6. 3. 9.
Luk. 12. 32.
Ihon. 16. 20
33.

Great are the troubles of the
righteous: but the Lord himselfe is the Defender
of their cause, and will deliuer them out of all.
One haire of their head shall not perish: for they
are dearely bought. Euen as a Father pittieeth
his owne sonne: so is our God mercifull vnto
them that feare him. The naturall infirmities
of man, are not hid from his eies: he knoweth
whereof we are made: he remembreth that we
are but dust. Right deare in the sight of the
Lord is the death of his Sainctes. He that

Psal. 33.
107.

Math. 10. 30

Psal. 103.

Psal. 116. 13

Zach. 2.
Esay 49.

Pſalm. 37.

3 King. 17.

Judg. 15.

Exod. 16.

Deutr. 8.

Heb. 1. 14.

Math. 18. 10.

Pſalm. 34.

Euk. 16. 22.

Eſay. 54.

Pſal. 12. 5. 1.

1 Cor. 11. 32

Not barre
trees, but
fruitful are
perely be-
ten.

toucheth one of his obedient Children, toucheth the apple of his owne eye. Will a wiſe forget the child of hir wombe, or the ſonne that ſhee hath borne: and though ſhee do forget, yet will not I forget thee, ſaith the Lord. I have bene yonge, and now am olde (ſayth Dauid) yet ſaw I neuer the righteous forſaken: nor his Children begge their bread. Yea, rather then Helias ſhall die for foode: he will prepare the Ravens to feede him. Rather then Sampſon ſhall decay for drinke, hee will bring water out of an Aſſes Jawe bone, to reſreſh him. Rather then Iſraell ſhall ſtarue for hunger: He will ſend Manna from Heauen, to nouriſh them. rather then his people ſhall periſh for thirſt: hee will turne the hard Rocke into a ſtanding water, to comfort them. Rather then any harme ſhall come vnto his choſen: hee will ſet his Angels to keepe and preſerue them: and carry the poore begger into Abrahams boſome. The Mountaines ſhall moue, and the hilles ſhall fall downe: but my louing kindnes, ſhall neuer moue, nor fall, ſaith the Lord.

They that put their truſt in him (ſaith the Prophet) ſhall be euen as mount Sion, which may not bee remoued, but ſtandeth faſt for euer.

And though our louing Father, whoſe will and pleaſure is, not to cocker his children in this life: but rather to puniſh their ſinnes, that they

they should not be condemned in the world to come) do feede them for a time, with the sowre bread of heauinesse, and bitter water of affliction: to try them in the furnace of aduersitie: as the potters vessell in the oven: or gold in the fyre: yet the time of refreshing (no doubt) is euen at hand. He will come shortly, and will not tary: to wipe all teares from their eyes: and turne their sorow, and miserie into ioy and felicity for euer.

Esay 30.

Prou 17.

Apoc. 3.11.

Apoc. 7.17.

Esay 61

Math. 16.20

Whom the Lord loueth, him hee chaseth: and yet Delighteth in him as a father in his sonne. Because thou wast beloued of God (saith the Angell to Tobias) it was necessary that temptation should trye thee.

Prou. 3.

Tob. 12

Lyke as the Herds-man, when any of his flocke are unruly, and straye from their fellows: sendeth forth his dogge not of mallice to hurt or deuoure them: but of loue to saue and resourne them. Euen so our heauenly Shepheard: when his sheepe goe astray, and offende him: hee sendeth out his dogge of tribulation: not of enuy: to hurt or distroy them: but of fauor to correct and amend them.

And as the skilfull Physitian prescribeth not one manner of dyet, nor one kinde of medicine, to all his patients: but onely that whiche he knoweth most meete for their bodily health, according to the complexion of the man, and

Iams. 1. 12.

Phil. 4. 11.

1. Cor. 10. 13

Iob. 5.

Gen. 32.

2. Petr. 2. 9.

1. Cor. 10. 13

Deutr. 8.

quality of the Disease: so whereas God our on-
ly faillfull Physitian, knowing best what is meet
and expedient for the health of all men, both bo-
dy and soule: doth giue vnto some prosperity,
some aduersity, some health, some sicknes, some
quietnes, and some troubles: it is our duty to
rest contented with his will: knowing that hee
neuer faileth his children in necessity: nor suf-
feth them to bee tempted aboue their power.
Though he maketh a wound (saith Iob) hee gi-
ueth a plaister, and though hee smite, hee
maketh hole. As in wrassling with Iacob with
one hande: he did comfort and strengthen him
to overcome with the other. So will hee ei-
ther strengthen the rest of his obedient Chil-
dren, to indure and overcome their troubles: or
else open a way whereby to auoide them. And
often times those thinges, which are taken for
punishmentes, are rather profitable medecins.
For euen as the Nurse, by annointing her brest
with Aloes, doth weane hir Infant from suc-
king: so doth God by tribulation and aduer-
sity: weane his Children from sensuall de-
lightes.

And as Moses, by striking the hard stonie
Rocke, with his Rodde: brought forth plen-
ty of Water: euen so GOD by striking the
stonie hart of Man with affliction: bringeth
foorth teares of contrition. And as in the
gold-

Gold-smithes Forge, the golde is fined, while the Coales are burned: so in the forge of temptation and trouble: the faithfull are tryed, and fined: while the wicked are hardned and consumed.

And as the seed, which is cast vpon the land: vnlesse it indure the coldnesse of raine, frost, and snowe: can bring forth no fruit: no more can man: vnlesse he do patiently beare the crosse of tribulation and aduersity: bring forth true fruites of the Gospell. The patient abiding of the righteous (saith Salomon) shall be turned into gladnesse. The Lorde correcteth all those whom he loueth: and scourgeth euery sonne that he receiueth. So as there is no greater temptation, then neuer to be tempted: nor sorer whip, then neuer to be scourged.

He that soweth in teares shall reape in joy.
Prou. 10.
Esay 51.4.5
52.4.
Heb. 12.6.
Apoc. 3.19.

Yet such is the naturall infirmitie of man: that if God beginne a little to chastice: wee sorrow and lament, as though there were none other hell. And if we flourish a little in prosperity: we laugh and sing, as though there were none other heauen. Having more respect, how the world is inclined: then what the Lorde hath commaunded. Whereas wee shoulde not so much regard what we are here: as what hereafter wee shall bee. Not what we haue now: but what we shall haue, in time to come. For all that Christ dyed for, is yet behinde. His kingdome is not of this world.

The effect of his death, is not to make vs flourish in this life. The ioy of Gods children, and sorrow of his enemies, beginneth not till after death.

1. Cor. 7. 31.
2. Cor. 5. 17.
2. Pet. 3. 13.

Hoc momentum, vnde pendet eternitas. This is a place of temptation and triall: a moment of time, whereof dependeth eternity of life to come. The figure of this life: with all the glory pompe, and vanity thereof: shall vanish and passe away, and all thinges must be new. New heauen: new earth: new bodie: new mindes: and all thinges new: such as neither eye hath scene: eare hath heard: nor heart hath vnderstand before.

Chapter XVI.

Of the ioyfull state of Gods children after the laste iudgement.

2. Pet. 3.



Esay 51. 8.

Esay 65. 17.

As the worlde had a beginning: so shall it haue an ending. The heauens (saith the Apostle) shall passe away in manner of a tempest: the elements shall melt with heat: and the earth with all thinges therein contained shall burne with fier, and be consumed. But the Lord will create newe heauens, and a newe earth: and the former (saith the prophet) shall

shall not bee remembred noꝛ come to minde.

I saw (saith the Euangelist) a newe heauen,
and a newe earth: foꝛ the first heauens, and the
first earth were passed away, and there was no
moꝛe sea.

Apoc. 21.



And I saw the holy citie new Ierusalem,
come downe from God, out of heauen, prepared
as a bride, trimmed foꝛ her husband. And I
heard a great voyce out of heauen saying:

¶ 4

be

All things
shall be re-
newed and
restored to
the most
excellent
state of per-
fection, as in
paradise be-
foꝛe Adams
fall.

Apoc. 22. 5.

Esay 60.

Esay 30.

Esay 66.

beholde the tabernacle of God is with men: and he will dwell with them: and they shall be his people: and he himselfe shall bee their God with them: and shall wipe awaye all teares from their eyes. And there shall bee no more death: neither sorow: neither crying: neither shall there bee any more paine: for the first things are gone. And there shall be no night there: and they neede no candle, neither light of the sunne, for the Lorde God giueth them light: and they shall raigne for euer more. Thy sonne shall neuer go downe (saith the Prophet) and thy name shall not be taken away: for the Lorde himselfe shall be thine euermore light: and thy sorrowfull daies shall be ended. The mone (saith he) shall then be as light as the sunne: and the sunne light shall bee increased, seauen folde: and haue as much shine as in seauen daies tefides.

And as the newe heauens, and newe earth which I will make, shall remaine before mee (saith the Lorde) so shall your seede, and your name continue: and from moneth to moneth: and from Saboth to Saboth: shall all flesh come and worshippinge before me (saith the Lord) and they shall go forth, and looke vpon the carcasses of the men which haue transgressed against me: for their worme shall not die neither shall their fire be quenched: and they shall be an abhorring vnto all flesh.

As

As the gold is desolved in the fire (saith S. Augustine) not to perish, but to make it more fine, and pure: so the first heauen, defiled with the pride of Angels: and the first earth corrupted with the wickednesse of man: shall vanish, passe away, and be no more seene. Not altered in verity, and substance: but changed in fashion, forme, and shape. So as the nature, qualitie, and complexion, of corruptible Elementes, agreeable to these our mortall bodies: shall then be transformed, to agree with our immortall, and purified bodies: and so remaine for ever.

And as we are now clothed, with the Image of Adams corruptible bodie, subiect to Death and miserie: so shall wee then bee clothed with the Image of Christes glorified bodie, chaunged into perfection and sincerity. When Christ shall appeare (saith the Apostle) wee shall be like vnto him, and see him as he is. And though wee shall not then, as now: bee maintained and fed with elementall foode, but as the Angels in heauen: Yet our bodies of the same humaine nature, shape, and fashion, of flesh and bones, with all partes and members of a man, as in this life. Not altered in substance: but chaunged in property. Behold my handes and my feete (saith our Sauour to his Disciples) for it is euen I my selfe: handle mee and see: for a spirite hath not flesh and bones as you

Augustine
de ciuitate
dei.

1. Cor. 7. 31

1. Thes. 4. 16

1. Cor. 15.

48. 49.

Phil. 3. 21.

1. Cor. 15.

52. 53.

1. Iohn 3. 2.

Ierom.

Mat. 22. 30.

Psal. 78. 25.

Iob. 19.

Not airie

spittis but

incorrupti-

ble bodies.

Theodozet

in his 2.

dialoge.

1. Cor. 15.

38. 44.

Luk. 24. 39

see me haue.

Ioh. 20. 19
Anselm. in
lib. de simi-
li. Chap. 48.
49.
Mat. 13. 43.
Daniel 12.

Yet such was his bodie, as he entred the cham-
ber where they were assembled, the doores being
shut. Anselmus affirmeth that y^e glorie of
of the iust: shall be so pure, and perfect, as may
easily pearce or penetrate any other body, with-
out resistance, or danger: and in beautie shall
shine, as the sunne.

1. Cor. 13.
12.

And as we shall be new men: so shall we haue
new senses, to vnderstand thinges, not as they
seeme: but as they are in deede: And beholde
the diuine mysterie of God, face to face. The
fruition of whose glorious presence (as the ori-
ginall fountaine from whence, all wisedome,
gladnes, ioye, vertue, and true felicitie, do pro-
ceede) shall so raiue, content, and satisfie, every
member, power, and sence of bodie, and minde,
with full perfection, of pleasure and delight: as
neither eie hath seene: eare hath heard: tongue
can expresse: nor heart imagine. In compa-
rison whereof: all the vaine pleasures of this
world, are but fained shewes, or dark shadows.

1. Ioh. 14.
Act. 2. 28.
1. Cor. 2. 9.

There was in the temple at Jerusalem, and
so in the tabernacle, two vales. The first in the
sanctuarie: and the second in sanctum sanctorum.
The outward vale did signifye the couering and
concealing of those mysteries, glad tydings, of
the Gospel, or doctrine of grace: pertaining to
the church militant. which at the death of christ
(to

2. Cor. 3. 13.
14. 18.

(to shew that the same was then reuelled: the fierie sword, which kept the gate of Paradise remoued: and the way to God the Father, vnto all true beleeuers, laid open) did rent and teare in sunder.

Mat. 27. 51

The inwarde bale, did signify the couering and concealing of those diuine mysteries, which after the generall iudgement shall bee reuealed: when we shall see his glorious maiestie face to face, as he is. which bale had foure colours, signifying the foure Elements: being impediments, and lets, to keepe vs from the sight of those heavenly substances, which our immortal and glorified bodies, shall then behold.

1. Cor. 13. 12

And as our Saviour Christ, laide aside the part of maiestie: tooke vpon him the forme of a seruant: and hauing performed due obedience, and subiection vnto his father: is now aduanced to the highest dominion, and crowned with honor and glorie, that all knees shall bow vnto him. So after the last day, when he hath performed the offic: of a mediator: hee shall peeelde vp into the haundes of his Father, both the kingdome, name, and crowne of glorie: and bee content with that same glorie which he inioyed before the creation of the world: that God may be all in all.

Phil. 2.

Rom. 14. 11

1. Cor. 15.

24. 25.

Maister
Caluin in
his instructions.

see me haue.

Ioh. 20. 19.
Anselm. in
lib. de simi-
li, Chap. 48.
49.
Mat. 13. 43.
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2. Cor. 3. 13.
14. 18.

Irregular
Pagination

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1. Ioh. 14.
Act. 2. 28.
1. Cor. 2. 9.

And as we shall be new men: so shall we haue
new senses to vnderstand thinges, not as they
seeme: but as they are in deede: And beholde
the diuine mysterie of God, face to face. The
fruition of whose glorious presence (as the ori-
ginall fountaine from whence, all wisdom, e
gladnes, ioye, vertue, and true felicitie, do pro-
ceede) shall so rauish, content, and satisfie, euery
member, power, and sence of bodie, and minde,
with full perfection, of pleasure and delight: as
neither eie hath seene: eare hath heard: tongue
can expresse: nor heart imagine. In compa-
rison whereof: all the vaine pleasures of this
world, are but fained shewes, or dark shadows.

2. Cor. 3. 13.
14. 18.

There was in the temple at Jerusalem, and
so in the tabernacle, two vales. The first in the
sanctuarie: and the second in sanctum sanctorum.
The outward vale did signifye the couering and
concealing of those mysteries, glad tydings, of
the Gospell, or doctrine of grace: pertaining to
the church militant. which at the death of christ
(to

(to shewe that the same was then reueiled: the fierie sword, which kept the gate of Paradise remoued: and the way to God the Father, vnto all true beleeuers, laid open) did rent and teare in sunder.

Mat. 27. 51

The inwarde bale, did signify the couering and concealing of those diuine mysteries, which after the generall iudgement shall bee reuealed: when we shall see his glorious maiestie face to face, as he is. which bale had foure colours, signifying the foure Elements: being impediments, and lets, to keepe vs from the sight of those heavenly substances, which our immortall and glorified bodies, shall then behold.

1. Cor. 13. 12

And as our Saviour Christ, laide aside the part of maiestie: tooke vpon him the forme of a seruant: and hauing performed due obedience, and subiection vnto his father: is now aduanced to the highest dominion, and crowned with honor and glorie, that all knees shall bow vnto him. So after the last day, when he hath performed the office of a mediator: hee shall peeelde vp into the haundes of his Father, both the kingdome, name, and crowne of glorie: and bee content with that same glorie which he inioyed before the creation of the world: that God may be all in all.

Phil. 2.

Rom. 14. 11

1. Cor. 15.

24. 25.

Maister
Caluin in
his instructions.

A Meditation of the Lords prayer.

Our Father which art in heauen ; halowed bee thy name.

Ro. 12. 1. 2.
1. Thes. 4. 3.
Rom. 10. 17
Psal. 19. 111.



Thy sacred word (oh heauenly father) whereby thou art knowne, the onely Lorde of mercy and iudgement : bee halowed, and sanctified in vs. That by meanes of hearing thine euerlasting truth: And viſiting thy wondrous wordes, most glorious in their kind: all states, and degrees of people, may continually be moued (with humble, thankfull, and obedient heartes) to extoll, praise, and magnify thy infynite goodnes for euer. That all may turne to, thy glory, and our saluation.

Thy kingdome come.

Gala. 1. 4.
Apoc. 22. 20
Mat. 24. 31.
1. Thes. 4. 17

I Increase (most louing Father) thy faithfull family vpon earth: and make hast to deliuer vs, from this present euill world. Come Lord quickly, to shorten these our sinfull daies, and bring our miserable pilgrimage to an end. That all may turne to thy glory, and our saluation.

Thy

Thy will be done in earth, as it is in heauen.

O mercifull God, whose eternall will and pleasure is, to glorify them that glorify thee in themselves. We beseech thy father, by goodnes, so to frame our hartes in due obedience, to thy heauenly will: as our sheefe shuld by care, and Delight, may be wholly applyed to the suppressing of falschod and vice: th'aduauncing of truth and vertue: and bearing with patience the crosse of our louing Redeemer after him. That al may turn to thy glory and our saluation.

2 Thes. 1. 10.

1 Cor. 6. 20.

1 Thes. 4. 3.

Luk. 14. 27.

Giue vs this day, our daily bread.

O most bountifull and gracious Soueraigne: at whose mercyes seat, all mankind must call, and cry for grace: at whose almes-basket, both King and Keaser are bounden to begge their bread: at whose bountifull handes, all living creatures (in due season) expect their food. We humbly beseech thee: so to comfort, nourish, and releue our soules with thy true and wholesome bread of life: as the promise of remission of sinnes, and redemption in Christ, may assuredly bee sealed in our hartes, and conscience. And at thy good will, and pleasure, giue vs thy daily blessing of food and raiment: with all thinges needfull for our bodily sustinance in this

Math. 7. 7

Psalms. 145.

Iohn. 6. 58.

Mat. 6. 31.

33.

Da mihi
Dō. hodie
quod suffi-
cit, & cras
plurima pe-
tam, Chri-
stus.

this life. Not despying with couetous world-
lings, to wallow in superfluity: but with Salo-
mon, a meane contented living, to aide necessi-
ty. That all may turne to thy glory and our
saluation

Forgiue vs our trespasses, as wee forgiue them
that trespasse against vs.

Ioel. 2.
Luk. 3. 8.
Math. 6. 14.
15.

O mercifull father, who hast promised
free pardon and forgiuenes of synnes,
cōditionally, that we do humbly acknow-
ledge our faultes: amend our liues: and
shew like pity and compassion, to our bretheren
that offend vs. We humbly beseech thee, so to
relent and mollify, our hard stony hartes, with
the piercyng oile of thy interioꝝ grace: as our
loue and charity towards them, may declare the
same promise to bee thankfully receiued of vs.
That all may turne to thy glory, and our salua-
tion.

Luk. 17. 3.
4.

Lead vs not into temptation: but deliuer vs from
euill.

WE pray and beseech thee most gracious
Soueraigne to bridle and restraine
the furious rage of Sathan, our moꝝ
tall enemy. Who like a ramping and
rozing Lyon, seeketh continually to seduce and
lead

1 Pet. 5. 9.

lead vs into err^r & sinne, and vtter destruction.

Strengthen our weaknesse: quicken our dull-
ness: pardon our negligence: increase our faith:
and keepe vs in all truth godlinesse, and ver^{ue}.
That we may alwaies render vnto thy glorious
maiesty (without beginning, change, or end)
all honor, power, and dominion for euer, Amen.

1 Cor. 10. 30

A most godly and comfortable prayer in time of
aduersity.

O eternall and most louing father, thou
God of mercy and iudgement: to whom
all thinges in heauen and earth, do bow
and obay. At the countenance of whose
glorious maiesty, the whole world doth tremble
and quake. Who hath fashioned man of slime &
earth, couered him in his mothers wombe: and
redeemed him from death and hell. Who seeth
the very secrets of mans harte: vnderstandeth
his thoughtes: and spiest out all his wayes.
To thee, oh heauenly king, I humbly bowe the
knees of my hart: beseeching thy fatherly good-
nes (in Iesus Christ) to heare me poore wret-
ched child of Adam: begotten and borne in sin:
disquieted with troubles: waapt in aduersity, &
oppressed with misery. Yet by thy secret purpose
pertaine to thy kingdom. An vnruely sheepe of
thy fold, by election and calling: an vnprofitable
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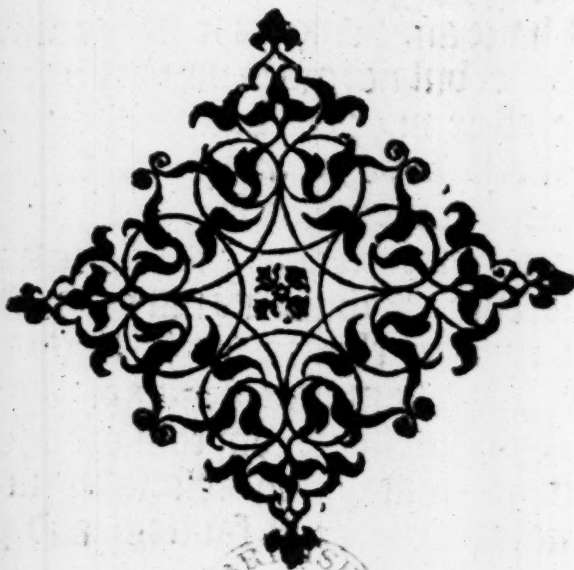
And unworthy some of thy family, by adoption and grace.

I will call mine owne waies to remembrance: confesse mine iniquities against my selfe: and pouer out my complaint before thee. Oue care to my prayer O Lord: consider my distresse: and ponder the voice of my humble desires. Let the words of my mouth, and the meditation of my hart, be alwaies acceptable in thy sight: O Lord my strength and my redeemer. I haue sinned most greuously (Oh mercifull God) against heauen, and before thee. I haue sore prouoked thyne anger, oh Lord: thy wrath is wahren hot, & thy heauy displeasure is sore kindled against me. And now in the vexation of my spirit: and the anguish of my soule (Remembryng thy fatherly kindnes towards penitent sinners) I appeale to thy eternall mercy: acknowledge my wickednes: and lament my greuous offences. My hart is broken with sorowes: my life waxe old with heauines: and my yeares with mourning. How long wilt thou be angry with thy seruant O Lord: how long shall I seeke counsell in my soul: and be so vexed in my spirit? How long shall I (poore stufull wretch) be tossed in these troublesome floods of mortality: bewayling the tediousnes of this my yksome pilgrimage. The infant ouercommeth his mother with crying: the child his father with weeping: and the seruant his maister with submission.

And

and wilt thou be no more intreated? Oh Lord,
 where are thy tender mercies, and loving kind-
 nes, which hath bin euer of old: our fathers
 hoped in thee, and were deliuered: they put their
 trust in thee, and were not confounded. Thou
 art the father of the fatherlesse: and the helper
 of the friendlesse. Thou hast alwaies heard the
 humble desire of the poore: thou preparest their
 hart to call vpon thee: and thine Eares ha-
 ken thereunto. Thou deliuecest them from
 wronge: and right deare is their bloud in thy
 sight. Why art thou so full of heavines then,
 oh my soule: & why art thou so disquieted with-
 in mee? Oh put thy trust in God: for I will yet
 giue him thanks, which is the helpe of my coun-
 tinance, and my God. Yea though hee kill me:
 yet will I trust in him. I will sing vnto the
 Lord, so long as I liue: and will praise my God
 while I haue any being. He hath chastened, &
 corrected me: but not given me ouer vnto death.
 And therefore my hart dances: for ioy: my
 flesh shall rest in hope: and in my song will I
 praise him. I will honoz him with due obedi-
 ence: serue him in feare: and reioice vnto him
 with reuerence. Rebuke me not in thyne anger
 oh Lord: neither chasten me in thy heavy dis-
 pleasure. Forsake me not in mine old age, when
 my strength faileth me: but comfort my heau-
 nes: pittie my misery: and releue my necessity.
 Glense me from my secret faultes: and pardon
 the

the sinnes of my youth. Grant me a new hart:
 a new mind: a new spirit: and a new life. And
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 in the dayes of my trouble: thy statutes shall be
 my songes, in the house of my pilgrimage: and
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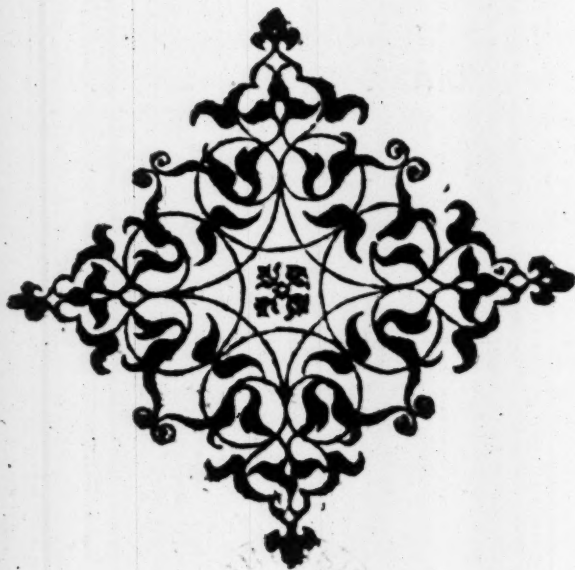
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